

The importance of Fiqh
And
A brief introduction
to

Imam e Aazam Abu Hanifah
Rehmatullah Alayhe

THE IMPORTANCE OF FIQH &
A BRIEF INTRODUCTION TO

**IMAM AZAM
ABU HANIFA**



COMPILED THROUGH THE BLESSINGS OF
GHAUS-UL-WAQT HUZOOR MUFTI-E-AZAM HIND

FROM THE BOOK 'IMAM AZAM ABU HANIFA'

BY MUJAAHID-E-AHL-E-SUNNAT
HAZRAT ALLAMA SAYED SHAH TURAB-UL-HAQ
QAADIRI RAZVI NOORI QIBLA

BY A HUMBLE SERVANT OF ALLAH
MUHAMMAD AFTHAB CASSIM AL QAADIRI
RAZVI NOORI

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**YAUM-E-IMAM ABU HANIFA
2ND SHA'Baan 1435**

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INTRODUCTION

All Praise is due to Almighty Allah, Durood and Salaams upon our Beloved Nabi Hazrat Muhammad Mustafa ﷺ and upon his Noble Family and Illustrious Companions, and upon all those who will follow their way until the end.

Today, the 2nd Sha'baan 1435 marks the Yaum e Wisaal of The Great and Masterful Imam Hazrat Imam Azam Abu Hanifa رضي الله عنه. In remembering the services of our Imam, we have decided to present this brief document on the life of Imam Azam Abu Hanifa رضي الله عنه.

This we have compiled from a book entitled 'Imam Azam Abu Hanifa' by Mujahid e Ahle Sunnat, Hazrat Allama Sayed Shah Turab ul Haq Qaadiri. The article was initially presented as a brief introduction to the English translation of Bahaar e Shariat by Khalifa e Aala رضي الله عنه Huzoor Sadrush Shariah رضي الله عنه. We have now decided to present this to you in the form of a booklet on this blessed and auspicious occasion, marking the 'Yaum e Imam Abu Hanifa'.

It is our humble Dua that Almighty Allah blesses Huzoor Allama Sayed Shah Turab ul Haq Qaadiri with good health and long life.
Aameen

Sag-e-Mufti-e-Azam

Muhammad Afthab Cassim Al Qaadiri Razvi Noori

22nd Sha'baan 1435

1st June 2014

DEDICATED TO
TWO OF THE GREATEST JURISTS
OF THIS ERA

HUZOOR TAAJUSH SHARIAH HAZRAT
ALLAMA MUFTI MOHAMMED AKHTAR
RAZA KHAN QAADIRI AZHARI QIBLA

JANNATI KAUN?
&

HUZOOR MUHADITH E KABEER HAZRAT
ALLAMA ZIA UL MUSTAFA QAADIRI
AMJADI QIBLA

INTRODUCTION

Fiqh refers to Islamic Jurisprudence and is the explanation of the Shariah in the light of the Qur'an and Sunnah. There are four well-known schools of Jurisprudence, namely; Hanafi, Shaf'i, Hambali and Maliki.

Fiqh plays a very important part in the life of every Muslim. The learned Jurists (Fuqaha) have derived the important rulings of the Shariah based on the commands of Qur'an and Sunnah.

The importance of Fiqh and the excellence in understanding the Deen has been mentioned clearly in the Holy Qur'an and the Hadith.

FIQH IN THE LIGHT OF THE QUR'AN

JANNATI KAUN?

Intellect, acumen and understanding are great blessings of Allah. It is necessary for a Muslim to be blessed with these if he wishes to understand the Holy Qur'an, The Hadith and the secrets and laws that have been mentioned therein.

Almighty Allah says

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

'Verily, in it are signs for those who understand' [Surah 30 Verse 24]

In another verse of the Holy Qur'an Allah ta' aala says

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

'Verily, in it are signs for those who deliberate.' [Surah 30, Verse 21]

Almighty Allah says

وَتَلَكَّ أَلَا مُثَلٌ نَضَرُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

'And We present these examples for the people, so that they may contemplate' [Surah 59 Verse 21]

Allah Ta'aala says

JANNATI KAUN?
قَدْ فَصَلَّيْنَا أَلَا يَتِ لِقَوْمٍ يَفْقَهُونَ

'Undoubtedly, we have explained the signs in detail; for those who understand.' [Surah 6 Verse 98]

The above mentioned verses of the Holy Qur'an make it very clear that to attain Tafaquh fid Deen, i.e. proper understanding and appreciation of the Deen; one has to be blessed with intellect and the capability to understand. Those who have been blessed with the knowledge of Deen and especially with the knowledge of Fiqh are those who have been bestowed with special blessings by Allah. The Holy Qur'an makes it very clear that those with knowledge and those who are unaware are not alike.

Almighty Allah says

فَلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ
إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ

'(O Beloved) Say you; Are those who know and those who know not equal? Surely, it is the wise alone that recognize the guidance.' [Surah 39 Verse 9]
Almighty Allah says

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتَقَ خَيْرًا كَثِيرًا

'And he, who has been blessed with wisdom, has surely been blessed with great virtue.' [Surah 2 Verse 269]

It must be noted that the Mufasireen (commentators of the Qur'an) have mentioned that wherever in the Qur'an the mention of Wisdom has come, it refers to the knowledge of Fiqh. The importance of Fiqh, i.e. understanding the Deen is also evident from this verse of the Holy Qur'an.

Almighty Allah says

فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرَقَةٍ مِنْهُمْ طَائِفَةٌ لَيَتَفَقَّهُوا فِي الدِّينِ وَلَيُنَذِّرُوا
فَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ تَحَذَّرُونَ

'And it is not possible for all the believers to go out (at once); then why should a delegation not come forth from every grouping, so that they may attain the understanding of Religion, thereafter returning to their people, warning them, in the hope that they may remain guarded. [Surah 9 Verse 122]

Whilst explaining this verse of the Holy Qur'an, Sadrul Afaadil Allama Sayyid Na'eemud'deen Muradabadi عليه الحمد says; 'It is not necessary for every person to become an Aalim or Faqih. However, every individual has to attain sufficient knowledge to be able to differentiate between that which is lawful, unlawful, to know what Fard is and what Waajib is. To acquire this amount of knowledge is Fard-e-Ain upon every Muslim and to acquire more knowledge than this is Fard-e-Kifaayah. It has been mentioned in the Hadith, that it is Fard upon every Muslim to acquire knowledge (of Deen).' [Tafseer Khaza'inul Irfaan]

THE EXCELLENCE OF A FAQIH IN THE LIGHT OF HADITH

Up this point we have mentioned the importance of Fiqh in the light of the Holy Qur'an. This has been further explained and clarified in the Hadith Shareef

مَنْ يُرِيدُ اللَّهُ بِهِ خَيْرًا يُفْعِلُهُ فِي الدِّينِ

Hazrat Ameer Mu'awiyah رضي الله عنه has reported that the Beloved Rasool ﷺ said 'If Allah wills to bestow someone with special virtue; He makes him a Faqih of the Religion'. [Bukhari, Muslim, Mishkaat]

خَيَارُهُمْ فِي الْجَاهِلِيَّةِ خَيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقِهُوا

Hazrat Abu Hurairah رَضِيَ اللَّهُ تَعَالَى عَنْهُ reported that Rasoolullah ﷺ said; ‘Those who were good in the days of ignorance are also good in Islam, if they have understanding of the Deen.’ [Bukhari, Muslim, Mishkaat]

In this Hadith, Rasoolullah ﷺ mentioned that people are bestowed with being better, on the basis of Fiqh, i.e. on the basis of their understanding of their Deen. This also proves that according to Rasoolullah ﷺ, one of the best qualities in a person is for him to have knowledge of Fiqh. Once the Holy Prophet ﷺ made the following Dua for Hazrat Abdullah ibn Ab'bas رَضِيَ اللَّهُ تَعَالَى عَنْهُ by saying;

أَللّٰهُمَّ فَقِهْهُ فِي الدِّينِ

O Allah! Make him a Faqih of the Religion [Bukhari]

JANNAT KAUNZ

Hazrat Ibn Ab'bas رَضِيَ اللَّهُ تَعَالَى عَنْهُ says that Rasoolullah ﷺ said

فَقِيهٌ وَاحِدٌ أَشَدُّ عَلٰى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ

‘One Faqih is more superior over shaitaan than a thousand worshippers.’ [Tirmizi, Ibn Majah, Mishkaat]

From this Hadith it is evident that a single Faqih (Jurist) is more powerful over shaitaan than a thousand devout worshippers. The reason for this is that due to the knowledge which Allah has bestowed upon him and due to his understanding of the Deen he is able to recognise and avoid the traps and the trickery of shaitaan. In

reality, he becomes the one who assist others to be protected from the trickery and deception of shaitaan. In Ilm-ul-Hadith, there are two things that are fundamental. The first being, the authenticity of the chain of transmission and its narration; the second being its meaning and understanding it. The Muhaditheen of the Ummah memorised and preserved the words and chain of transmission of the Hadith, whereas the distinguished Fuqaha carried the responsibility of understanding its true meaning and wisdom. It should also be noted that the distinguished Fuqaha also have complete expertise and proficiency in the subject of Hadith. One incident pointing to the importance and excellence of the Fuqaha is as follows: Khateeb Baghdadi mentions that a Group of Muhaditheen were present when a woman who used to bathe deceased females came forth and asked a question, 'Can a female who is menstruating give Ghusl to a female who has passed away or not?'

Imam Yahya bin Mu'een, Abu Hatheema, Zuhair bin Harb and Khalf bin Saalim etc. who are regarded amongst distinguished Muhaditheen رضي الله عنه, were present there. Each one of them began to look at the other and none of them was able to give an answer immediately. At that moment, Imam Abu Thaur رحمه الله, who with the exception of being a Muhadith was also a Mujtahid and a Faqih, passed by. The lady approached him and queried regarding the said issue. He said, 'Yes, a female who is menstruating is permitted to give Ghusl to a deceased female.' The reason being that once Rasoolullah ﷺ said to Hazrat A'isha رضي الله تعالى عنها 'Your menstruation is not in your hand'. It is also mentioned in the Hadith that whilst in the condition of Haidh, Hazrat A'isha رضي الله تعالى عنها used to sprinkle water in the hair of the Prophet ﷺ and she would comb a path in his hair. So, if in such a condition, water can be poured onto the head of a living person then why can a deceased not be given Ghusl?' When the distinguished Muhaditheen heard this Fatwa of Imam Abu

Thaur حَذْرَهُمْ مُعَاوِيَةٌ، they began to discuss the chain of transmission of the Hadith he had mentioned, mentioning who its narrators were and how it was narrated. When the woman heard this, she said ‘Where were you all this while?’ In other words, she tried to say that if that were the case, why then did they not give the answer’. [Tareekh-e-Baghdad Volume 6 Page 67]

IMAM AZAM ABU HANIFA

All that has been mentioned up to this point makes the importance of Fiqh and the status of the Fuqaha very evident. It must be noted that amongst the Four Great Imams of Fiqh, the most superior and blessed status has been afforded to Imam Abu Hanifa and it is for this reason that even the greatest Imams in History have referred to him as Imam-e-Azam ﷺ.

The Imam of the Shaf'i Madhab, Hazrat Sayyiduna Imam Ash Shafi'i رضي الله عنه says:

JANNATI KAUN?

أَلَّا تَأْسُ عِيَالٌ فِي الْفِقْهِ عَلَى أَبِنِ حَنِيفَةَ مَنْ لَمْ يَنْظُرْ كُتُبَهُ
لَمْ يَتَبَحَّرْ فِي الْعِلْمِ وَ لَا يَتَفَقَّهُ

‘All the Ulama and Fuqaha amongst the people are the descendants of Imam Abu Hanifa ﷺ in the issue of Fiqh and Imam Abu Hanifa ﷺ is the distant ancestor. Without reading and studying his books neither can anyone become a notable Aalim nor can he become a Faqih.’

Imam Abu Hanifa Nu'man bin Thaabit رضي الله عنه was born in Kufa. There is a difference of opinion amongst the Ulama regarding the year of his

birth, some say 70 Hijri and some mention that he was born in the year 80 Hijri. Shareh Bukhari Mufti Muhammad Shariful Haq Amjadi عليه الرحمه says, ‘Many people give preference to his birth being in 80 Hijri but many of the Muhaqiqeen have given preference to 70 Hijri. According to this humble servant (Shareh Bukhari), 70 Hijri is the correct date.’ His name was Nu’man bin Thaabit and his title ‘Abu Hanifa’. Regarding the excellence of Imam Abu Hanifa رضي الله عنه, Shaykh Abdul Haq Muhadith Dehlwi رضي الله عنه writes: ‘Some of the Ulama have mentioned that mention of Imam Abu Hanifa رضي الله عنه has been made in the Taurat. There is a narration from Hazrat Ka’ab bin Ahbar رضي الله عنه that in the Taurat which was revealed upon Hazrat Moosa رضي الله عنه, we have found that Almighty Allah says; “*There will be a Noor in the Ummat of Muhammadur Rasoolullah رضي الله عنه and its title will be Abu Hanifa.*” This is verified by the title Siraajul Ummat which has been afforded to Imam Abu Hanifa رضي الله عنه. [Taáruf Fiqh wa Tasawuf pg 225]

Allama Maufiq bin Ahmed Makki رضي الله عنه (575 A.H.) reports that it is narrated on the authority of Hazrat Abu Hurairah رضي الله عنه that Rasoolullah رضي الله عنه said,

‘A man will be born in my Ummat, who will be known as Abu Hanifa. He will be the lamp of my Ummah on the Day of Qiyaamah.’ [Manaaqib lil Maufiq pg 50]

Hazrat Anas رضي الله عنه reports that Rasoolullah رضي الله عنه said, ‘A person will be born in my Ummat, who will be named Nu’man and his title will be Abu Hanifa. He will revive the Deen of Allah and my Sunnah.’ [Manaaqib lil Maufiq pg 55]

IMAM ABU HANIFA IS A TAABI'EE

A Taabi'ee is one who saw a Companion of the Holy Prophet ﷺ with the eyes of Imaan. This is the next level of excellence that has been awarded to anyone after the status of the Companions of Rasoolullah ﷺ. Hazrat Imam Azam Abu Hanifa رضي الله عنه was afforded with the honour and the status of being a Taabi'ee.

Allama Ibn Hajar Makki رحمه الله says,

'It is reported from Imam Zahabi رحمه الله and proven from an authentic narration that as a child, Imam Abu Hanifa رضي الله عنه was blessed with seeing Hazrat Anas bin Maalik رضي الله عنه. He used to apply a reddish dye. Most of the Muhaditheen agree that a Taabi'ee is one who saw any Sahabi.' [Al Khairaatul Hasaan pg 73]

One narration mentions that Hazrat Anas bin Maalik رضي الله عنه passed from this world in 90 Hijri and another narration mentions that he passed from this world in 93 Hijri. In both cases, it would be correct to accept that Imam Abu Hanifa رضي الله عنه did make Zihaar of him.

When Hafiz Ibn Hajar Shafi'i was asked with regards to Imam Abu Hanifa رضي الله عنه being a Taabi'ee, he answered with the following words, 'Imam Abu Hanifa was blessed with seeing a Mubaarak Jamaat of Sahaba-e-Kiraam. According to one narration he was born in 80 Hijri in Kufa. At that time, amongst the Sahaba-e-Kiraam that were present in Kufa, was Hazrat Abdullah ibn Abu Ufa رضي الله عنه. He either passed away in 88 Hijri or just after that. At the same time, Hazrat Anas bin Malik رضي الله عنه was in Basra. He passed from this world in 90 Hijri or just after that.'

Ibn Sa'ad has mentioned with a very authentic merit, that Imam Abu Hanifa رضي الله عنه saw Hazrat Anas bin Malik رضي الله عنه. With the exception of these Sahaba-e-Kiraam, numerous other Sahaba were present in numerous other cities at this time, who lived after this.

Imam Suyuti رضي الله عنه says that Imam Abu Ma'shar Tabri Shafi'i رضي الله عنه mentioned Hadith in his books, which Imam Azam رضي الله عنه mentioned which he narrated from Sahaba-e-Kiraam رضي الله تعالى عنهم اجمعين.

He mentions that Imam Abu Hanifa رضي الله عنه met with the following seven companions of Rasoolullah ﷺ:

1. Sayyiduna Anas bin Malik
2. Sayyiduna Abdulla bin Haarith bin Jaza'
3. Sayyiduna Jaabir bin Abdulllah
4. Sayyiduna Mu'qil bin Yasaar
5. Sayyiduna Waathila ibnil Asqa'
6. Sayyiduna Abdulllah bin Unais
7. Sayyidatuna A'isha bint Ajrad رضي الله تعالى عنهم اجمعين



Imam Azam reported 3 Hadith from Hazrat Anas رضي الله عنه; 2 Hadith from Sayyiduna Waathila رضي الله عنه; and 1 Hadith each from Sayyiduna Abdulllah bin Unais, Sayyidatuna A'isha bint Ajrad and Sayyiduna Abdulllah bin Jaza'. He also reported a Hadith from Sayyiduna Abdulllah bin Abi Ufa رضي الله عنه and all these Ahadith are reported other than this chain of transmission as well. [Tabayazus Sahifa pg 7]

It is further mentioned in Durr-e-Mukhtar that Imam Abu Hanifa رض met with twenty companions of Rasoolullah صلی اللہ علیہ و سلّم and it has been mentioned in Khulaasa Akmaal fi Asma'ir Rijaal that he saw 26 Sahaba-e-Kiraam. If we accept that Imam Azam Abu Hanifa رض was born in 80 Hijri then it must be noted that the following Sahaba-e-Kiraam were still physically in this world at that time in numerous cities. Those who are known to have been physically in this world in that time are:

1. Hazrat Abdur Rahman bin Abdul Qari	[81 Hijri]
2. Hazrat Taariq bin Shihaab Kufi	[82 Hijri]
3. Hazrat Umar bin Abu Salma	[83 Hijri]
4. Hazrat Waathil ibnil Asqa	[83, 85 or 86 Hijri]
5. Hazrat Abdullah bin Jaza'	[85 Hijri]
6. Hazrat Amr bin Hareeth	[85 Hijri]
7. Hazrat Abu Umama Baahili	[86 Hijri]
8. Hazrat Qabisah bin Zuwaib	[86 Hijri]
9. Hazrat Abdullah bin Abu Ufa	[87 or 88 Hijri]
10. Hazrat Utbah bin Abdus Salma	[87 Hijri]
11. Hazrat Miqdam bin Ma'di Kurb	[87 Hijri]
12. Hazrat Sahl bin Sa'ad	[88 or 91 Hijri]
13. Hazrat Abdullah bin Basr	[88 or 96 Hijri]
14. Hazrat Abdullah bin Tha'lba	[89 Hijri]
15. Hazrat Saa'ib bin Khilad	[91 Hijri]
16. Hazrat Saa'ib bin Yazid	[91, 92 or 94 Hijri]
17. Hazrat Mahmood bin Rabi'	[91 or 99 Hijri]
18. Hazrat Malik bin Aus	[92 Hijri]
19. Hazrat Anas bin Malik	[92, 93 or 95 Hijri]
20. Hazrat Malik ibnil Hawareeth	[94 Hijri]
21. Hazrat Mahmood bin Lubaid	[96 Hijri]
22. Hazrat Abu Umama Ansari	[100 Hijri]
23. Hazrat Abu Tufail Aamir bin Waathila	[102 or 110 Hijri]
24. Hazrat Abul Badah	[117 Hijri]

HIS CHARACTER

Imam Abu Hanifa رضي الله عنه possessed exemplary character and moral values. Abu Nu'aim رضي الله عنه says as follows, 'Imam Abu Hanifa رضي الله عنه had a pleasant face. He was well dressed and fragrant and his gatherings were virtuous. He was a very caring, kind person and showed much affection and care towards his companions.' Umar bin Ham'mad رضي الله عنه says, 'He was very handsome and well dressed. He used a lot of fragrance. When he approached or when he emerged from his home, the scent of his fragrance would reach there even before he arrived.' [Khateeb Baghdadi Vol.13 Pg.330]

Hazrat Abdullah ibn-e-Mubaarak رضي الله عنه said to Hazrat Sufyan Thauri رضي الله عنه, 'Hazrat Imam Azam Abu Hanifa رضي الله عنه remained miles away from committing gheebat. I have never ever heard of him backbiting in regards to any of his opponents.' Sufyan رضي الله عنه said, 'By Allah! He was a very intelligent person. He did not wish to place any such thing of his good deeds which would be a source of destroying his virtuous deeds.' Once, a woman intended to sell a bail of silk fabric to him. He asked her regarding the price of the fabric. She mentioned that she would charge a 100 for it. He said that she was asking for a very minimal price as the fabric was much more valuable. The lady then said that she would charge 200. Again he objected and said that it was too cheap, so she increased the price by another 100. This went on, until the price reached 400. He said, 'This is even more valuable than four hundred.' She said, 'Are you mocking me?' He gave her 500 and then purchased the fabric. His piety and truthfulness benefited his business instead of plunging him into any loss. Subhaan'Allah! Look at the character and the manner in which Imam Abu Hanifa رضي الله عنه did business.

HIS PIETY AND FEAR FOR ALMIGHTY ALLAH

Hafiz Ibn Hajar رض whilst discussing the piety and Allah fearing of Imam Abu Hanifa writes as follows in Al Khairatul Hasaan: 'Asad bin Amr رض says that at night, the sound of Imam Azam Abu Hanifa's weeping could be heard. He would weep to the extent that his neighbours would feel sad for him. Waqi' رض says that he was faithful and trustworthy and Allah's Grandeur and Magnificence was well embedded in his heart. He gave precedence to the Pleasure of Allah, over everything else and even if he had to be cut into pieces with a sword, he would not have left seeking the pleasure of his Creator. His Rub became so pleased with him, like he is pleased with an Abraar. Imam Azam Abu Hanifa رض was from amongst the Abraar.' [Al Khairatul Hasaan page 12]

Hazrat Abdullah ibn Mubaarak رض says, 'I have not seen a person more pious than Imam Azam Abu Hanifa رض. What can be said about such a person, before who heaps of wealth is placed, yet he does not even raise his eyes to look towards it. He was lashed for this reason but still he remained patient. What can be said about that person, who for sake of Allah's Pleasure endured hardships but he did not accept wealth and the like and he did not desire (wealth or it's like) like others usually do, for which people make hundreds of excuses and efforts to attain it. By Allah! He was different from all those scholars who desired that the world should follow them. He used to flee from it. [Manaaqib lil Maufiq] After presenting a lengthy discussion on Imam Abu Hanifa رض Imam Ibn Hajar Shafi'i رض says, 'When he would perform his Namaaz at night then the sound of his tears falling on the grass mat could be heard, just as one hears the raindrops fall. The sign of his fasting could be seen in his eyes and on his face. (All I can say) is that, Allah have Mercy on him and be pleased with him.' [Al Khairatul Hasaan]

HIS ABSTENTION FROM THE COMPANY OF THE RULERS

Once, the Abbasi Khalifa sent him 200 Dinars. He returned it by saying, 'I have no right over it'. Once, the Ameerul Momineen of the era sent forth a beautiful servant to him but he did not accept. He said, 'I do all my chores with my own hands. Thus, I have no need for a slave-girl (maid).'

Once, the Governor made a request to him by saying, 'Sir! You should visit me every now and then, so that I too may acquire some benefit.' He boldly replied, 'What will I get from meeting with you? If you treat me with compassion then I will fall within your payroll and if you become upset with me and then distance me after granting me closeness then for me it is a means of embarrassment. So, I have no need for the wealth which you possess and none can rob me of the wealth (i.e. knowledge) which I possess.'

LOVE FOR HIS PARENTS

JANNATI KAUN?

Even though he was blessed with such vast knowledge and excellence, Imam Abu Hanifa was a humble and affectionate personality. He showed dear love to his parents and honoured them with the honour that they deserved. His mother would often pity him due to the hardships he was forced to face in striving for the truth. Imam Azam Abu Hanifa ﷺ personally mentions the following: 'When I would be lashed (for speaking the truth), my mother would say to me; 'Abu Hanifa! Knowledge has brought you to this level of endurance. Leave this knowledge and live the life of the ordinary people in the world.' I said, 'My Beloved Mother! If I have to leave knowledge, how then will I attain the Pleasure of Allah?'

Imam Abu Hanifa says, 'I give out 20 Dirhams of Khayraat (charity of good virtue) every Friday, for the Esaal-e-Thawaab of my parents and I have taken a vow for this. I give 10 dirhams for my father and 10 dirhams for my mother.' With the exception of this, he used to distribute other things as Sadqa on behalf of his parents as well. [Al Khairatul Hasaan 196]

IMAM AZAM'S INTELLIGENCE AND INSIGHT

Imam Azam رض was a very intelligent and wise personality. It was his intelligence and wisdom that complimented his personality. Imam Ali bin Aasim رض says, 'If the intelligence of Imam Azam Abu Hanifa رض had to be weighed with the intelligence of half the people of the world then the intelligence of Imam Abu Hanifa رض would supersede them all.' A few incidents relating to the intelligence of Imam Abu Hanifa رض are being presented below.

FIRST INCIDENT: A man had an argument with his wife and during the course of the argument; she had a cup of water in her hand and was walking towards him with it. He said, 'If you drink water from that cup, then there are three Talaqs upon you; if you drop it (pour it) onto the ground then too there are three Talaqs upon you; and even if you give it to some other person to drink, there are three Talaqs upon you.' After his anger subsided, he realised what he had done and thus took his case before the learned Ulama but none could find a solution to stop the Talaaq from applying on his wife. Finally, he went to Imam Azam Abu Hanifa رض and presented his case. He said, 'Put a rag into the cup and soak the water into it. In this way, your condition will be fulfilled and your wife will be saved from Talaaq.'

SECOND INCIDENT: There was a wealthy Raafdhi (Shia) residing in the city of Imam Abu Hanifa رضي الله عنه. He had an abundance of wealth. He always hosted gatherings but during these gatherings, he would audaciously claim that (Allah Forbid) Hazrat Uthman-e-Ghani رضي الله عنه was a Jew. Hazrat Imam Azam Abu Hanifa رضي الله عنه went to his home. He recognised Imam Azam رضي الله عنه based on his knowledge and standing in the community. Imam Azam رضي الله عنه commenced a conversation with him and whilst talking to him, he said; ‘I have brought a proposal of marriage for your daughter. He is the son of a Sayed and also a very wealthy person. He has memorised the Qur'an-e-Paak and he stays away for most parts of the night praying. In an entire night, he completes the recitation of the entire Qur'an. He is very afraid of Allah.’ When the Raafdhi heard this, he said, ‘Sir! It is very difficult to find a person of such standing. Please be swift in this arrangement. I do not want any delays in this. I have been in search of a son in-law like this.’ Imam Azam رضي الله عنه said, ‘There is however one issue. He has such a quality which you will not be pleased with.’ He asked what this was, so Imam Azam رضي الله عنه said, ‘He is a Jewish by faith.’ He said, ‘Being an Aalim, you are advising me to marry my daughter to a Jew!’ Imam Azam رضي الله عنه said; ‘If you are not willing to marry your daughter to a wealthy and reputable Jew then could Rasoolullah ﷺ have given two of his daughters into the marriage of someone if he was a Jew?’ On hearing what Imam Azam رضي الله عنه had to say, he immediately repented and changed his view in regards to Hazrat Uthman رضي الله عنه. These incidents and all that has been mentioned in this discussion point to the intelligence and wisdom of Imam Azam Abu Hanifa رضي الله عنه. There is no doubt that he is Imam Azam. Imam Abu Hanifa رضي الله عنه passed from this world in 150 Hijri.

We pray that Almighty Allah showers rains of Mercy over his Holy Grave and blesses us through his Blessings and knowledge.